

# MANKIND

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## Editorial

The lesson of the 1935 Science Congress for Anthropologists is greater co-operation between the sections of the social and physical. This point was stressed by Professor Elkin in his presidential address. Greater and more practical research on scientific lines has revealed a fund of information leading to the definite goal—who were the people who first lived in Australia, and from whence did they come?

The discovery and uncovering of petroglyphs and pictographs will probably be interpreted by some future reader of history of the stone age mentally equipped for the work, and then we will perhaps find how far the Australian aboriginal was from inventing an alphabet at the time the European discovered him and upset his culture.

While the petroglyph, pictograph and artifact student will get back to the beginning of the race and seek the

development to higher culture, those studying languages will also play an important part. We have still to find the root language from whence the many languages have been evolved, and the cause of the "confusion of tongues," if one may call it so. For, after all, the confusion has been greatly caused by the intrusion of different methods of orthography. These diligent workers of the past are not to be blamed, for, to paraphrase Pope when referring to watches, "it is with our judgment as our spelling, few spell just alike, but each believes his own way best." Did the people with their words, their artifacts and customs come from the north or from the east, along tracks through that land which Mr. Sussmilch told the Congress about in his revelations of the carboniferous age and the ice age of Australia. So much to do—so little done. But we are getting along the track.

## Men Who Vanished

### SIDELIGHTS ON THE LOST TASMANIAN RACE

(By THOMAS DUNBABIN)

LIKE Tierra del Fuego, Tasmania lies immediately to the south of a great land mass, while beyond it is nothing but the ocean and the frozen regions of Antarctica. In fact, Tasmania holds much the same relation to Australia that Tierra Del Fuego does to South America.

It is a coincidence that both Tasmania and Tierra del Fuego were inhabited by primitive peoples differing in race and in culture from the peoples of the continent to the north of them. That the position is not quite the same in the two regions is no doubt due to the fact that only the narrow Magellan Straits separate Tierra del Fuego from Patagonia, while the far wider Bass Straits cut Tasmania off from Victoria.

So it happens that the Onas of the eastern and north-eastern region of Tierra del Fuego resembled in race and in culture the Tehuelches of Patagonia, while they differed entirely from the canoe Indians of the west and south of Tierra del Fuego and of the outlying islands as far to the south as Cape Horn. In Tasmania there was, when the white men arrived, only the one primitive people, differing completely from the Aborigines of Australia. Curiously enough, they had a number of traits in common with the Yahgans and Alakulufs, the primitive Aborigines of the west and south of Tierra del Fuego. Like them, they lived largely on shell fish, and like them some at least of the Tasmanians were bold and skilful seamen.

They had one other foodstuff in common. Both the Tasmanians and the natives of Tierra del Fuego were accustomed to eat a large yellow fungus found growing on the evergreen beech trees, the so-called myrtle of Tasmania.

These beeches are of closely related species, and the fungus of Tasmania is very like that of Tierra del Fuego. For that matter, there are other plants, as well as animals and freshwater fish, which suggest a former connection between the two regions, perhaps by way of Antarctica.

It may be fanciful to suggest a relationship between the human inhabitants. Yet the question is perhaps worth some attention.

Unhappily, while some dwindling remnants of the primitive tribes of Tierra del Fuego still linger along the wild western coast and amongst the maze of islands and channels, the Tasmanians are extinct. They share with the Beothuks of Newfoundland the distinction of being the two distinct races of mankind who became extinct during the nineteenth century.

In the Anthropology Section of the Australian and New Zealand Association for the Advancement of Science meeting in Melbourne in January, Mr. J. Wunderly read a paper on Tasmanian skulls in collections in the Commonwealth, while Mr. A. Meston will deal with some implements of the Tasmanians. That is nearly all that is left of the most interesting race of primitive men that has survived into modern times.

Scattered here and there in museums and private collections up and down the world are a few skulls, some of them of very doubtful origin, and a skeleton or two. Collections of stone implements of a primitive kind make up almost all that is left in the way of material relics of the lost Tasmanians. A rush basket or two, a few models of canoes, a few crude rock drawings of which the origin is still disputed, make up the rest.

The blood of the lost Tasmanians still runs in some of the so-called half-castes of Cape Barren Island, whose ancestry is really varied and intricate. It does not appear that either these or the other persons in Tasmania or on the mainland—who are probably more numerous than might be supposed—who are partly of Tasmanian descent, retain any traditions of their primitive ancestors.

Apart from the evidence yielded by skulls and by stone implements and the few other material relics, our knowledge of the Tasmanians is confined to the evidence of those who knew the race while it still existed. And few indeed of these were either scientists or trained observers.

It must be borne in mind, too, that many of the statements about the Tasmanians date from a comparatively late period, when they had long been in touch with the white men and also with Aborigines from the Australian mainland. It is even possible that some of the skulls which are accepted as those of Tasmanian Aborigines really belong to half-castes or to mainland natives. When the Tasmanians were removed to the islands of Bass Straits they had been in contact, hostile or otherwise, with white men for thirty years. And many natives of New South Wales had been taken to Tasmania. One of these, Mosquito, even became chief of the Oyster Bay "mob" and led them in their attacks on the whites.

Though it is nearly 300 years since Tasman and his Dutchmen, in 1642, discovered Tasmania, they did not meet the natives. When the Dutch landed on Forestier's Peninsula they heard the sound of what they took to be gongs and saw steps, or toeholds, cut in the bark of trees. From these steps they concluded that "in these places must be men, and those of an uncommon size". But they saw no human being.

Landing almost at the same spot in 1772, Marion's Frenchmen did see about thirty natives. These natives

were armed with pointed sticks, the native spears which had their points hardened in the fire, and with some stones, which, according to Crozet, appeared to have edges like the blades of axes.

There was a collision which seems to have been due to a misunderstanding. The natives threw spears and stones, while the French fired and killed a man. This unlucky savage was five feet three inches high; he had his chest slashed like the "Kaffirs" of Mozambique.

Furneaux, who put into Adventure Bay in 1773, did not see the natives, but he saw some rude huts in which were bags or nets made of grass, or rather rushes. He says that he saw in one of these the stone with which the natives strike fire, and tinder made of bark. It is reasonably certain that the natives did not strike fire with flint. It is not even certain that they knew how to make fire at all in their primitive state. All those who knew them best agree that they always took great care to carry fire with them. Even when they put out to sea they took a smouldering fire on a little hearth in their canoes.

This question of navigation is a test of the value of the impressions recorded by passing navigators, and is specially interesting in its bearing on the culture and possibly on the origin of the natives. Cook, who saw natives at Adventure Bay in 1777, concluded that they had no canoes of any kind. Bligh, a later visitor to the same place, thought that they might float themselves across narrow channels on logs. The French observers Louis Freycinet and Peron both observed and studied the native canoes, and Peron gives a drawing of one. Freycinet states that he had seen and measured several canoes made of bark. They were made of three rolls of bark, of which the longest was fifteen feet. A canoe could carry five or six savages, though usually only three or four would form the crew. Freycinet notes the fireplace,

made of earth or ashes, at one end of the canoe.

FreyINET saw the canoes cross D'Entrecasteaux Channel in fine weather, but did not think that the natives had ever attempted to do more than cross from one point to another or to cross a bay within the channel. He was wrong, as later evidence has shown.

When Bass and Flinders circumnavigated Tasmania they noted that the scrub on the largest of the Maatsuyker Islands, separated from the south of Tasmania by three miles of open and usually stormy sea, had recently been burned. They concluded that the natives contrived to cross to the island. This has been confirmed by the finding of a skeleton, supposed to be that of an Aborigine, on the island.

Still more remarkable is the case of Tasman Island, off Cape Pillar. A skeleton has been found on this cliff-sided islet. Its evidence is confirmed

by the finding of stone implements on the island. It seems certain, therefore, that the Aborigines were accustomed to visit Tasman Island, presumably in search of mutton birds and other birds.

On the map this does not look so difficult as it is, since the channel between the island and Cape Pillar is only half a mile wide. But the Pillar is edged with cliffs, and not even a native could get a canoe down those cliffs. And if he went down without—a very difficult feat—there is nothing of which to make a canoe. The natives who went to Tasman Island must have put to sea either from Fortescue Bay, seven or eight miles to the north-east, or have come out of Stewart Bay, eight or ten miles to the north-west. And they had to navigate over the open sea along an ironbound coast, at one of the roughest ocean corners in the world.

*(To be continued in next issue.)*

## Notes and News

Mr. J. S. Falkinder, of Hobart, Tasmania, was in Sydney for a short visit last November. He showed us a novelty in the form of a Tasmanian aboriginal scraper of glass, found at Chappel Point, Swansea, Tasmania. It was made from a piece of an old rum bottle, probably thrown away by the soldiers in the bad old days, and put to use by the natives.

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Miss O. Pink has returned to Sydney after carrying out field work in the interior, on behalf of the Australian National Research Council.

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Dr. H. Ian Hogbin will return shortly from field work in the Mandated Territory of New Guinea.

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Miss Camilla Wedgwood will leave Sydney during this month (January) for Nauru, where she will carry out scientific work on behalf of the Administration.

The aboriginal tribes around Port Darwin are reviving their ancient tribal customs. This has been brought about by the authorities, who are now taking an interest in the blacks. The protectors of Aborigines and the Superintendent of the Kahlin Aboriginal Compound, are encouraging the natives to perform their tribal rites, which are held on the beach close at hand.

### OUR LIBRARY.

It is not generally known by members that the Society has a growing library dealing with the many branches of anthropology, such as ethnology, archaeology, primitive religions, etc. The journal section is extensive, for publications are being continually received from all parts of the world in exchange for MANKIND. Members have a right to the use of this library, which is at present housed in the Room of Ethnology of the Australian Museum.

## A Myth of the Origin of Death

(By F. L. S. BELL, M.A., F.R.A.I.)

It is almost a truism to say that our way of life is tempered to a large extent by our attitude towards death. This is particularly evident among primitive people, who, almost invariably, believe that death is not natural, but merely the result of a "mythological" accident. It is neither convenient nor necessary at this stage to consider the profound influence which this belief in the natural immortality of man has had upon the cultural development of humanity, and so we shall pass immediately to a consideration of actual cases of this belief extant among Melanesian people.

Writing of the natives of Sa'a in the Solomon Islands, Codrington says that "the origin of death is ascribed, as in the Banks Islands and New Hebrides, to the old woman who, having changed her skin, afterwards resumed the slough, which had caught upon a reed".<sup>(1)</sup> This myth is repeated by Ivens with slightly more detail,<sup>(2)</sup> whilst Perry also refers to a similar belief found in Florida.<sup>(3)</sup> The latest and most interesting report of the currency of this myth is by Fortune, who found it among the Dobu Islanders in 1930.<sup>(4)</sup>

The author of the present article carried out anthropological research during 1932 for the Australian National Research Council among the people of Tanga, New Ireland, and in the course of his work was told the following myth of the origin of death.

"A middle-aged woman was clearing a garden patch when she caught her finger on a sharp piece of scrub and slit it so that it bled profusely. Shortly after this accident, rain began to fall, and the woman took shelter beneath a large *tau* tree. The blood from her finger dripped into a pool of water at the base of the *tau*, and, as it coagulated, formed a little red snake, known to the natives as

*bumnafukfuk*. When the rain stopped, the woman went to her home.

"The next day she returned, and, on looking into the pool, she saw a small iguana (*gerem*). On the day following she paid another visit to the pool and in place of the *gerem* she found a brown frog (*gung*). The next day she visited the pool again and, lo and behold, two very small boys had taken the place of the *gung*. The woman did not take the children from the pool, but visited them from day to day. The boys grew rapidly, until at length, one morning, they spoke to the woman. However, not until they could walk did she take them out of the pool and bring them to her house. She fed and cared for them as if they were her own children, and the boys called her *tibung*, i.e., grandmother. It was not long before they were strong enough to help her with the work in the garden.

"However, the day soon came when she could no longer accompany the boys to the garden, and she told them that she was going away. She warned them not to be surprised if they met a young woman on their return to the house. This young woman must be addressed as *tibung*, i.e., grandmother, and under no circumstances as *kekwo*, i.e., 'my woman' or 'wife'.

"When the boys returned home from their work in the garden, they saw a young woman coming towards the house. The bigger of the two boys—an adolescent—immediately forgot his grandmother's warning and called out to the girl, 'Kekwo', whilst the smaller lad—a pre-adolescent—called out, as his grandmother had told him, 'Tibung'. The woman immediately began to upbraid the bigger of the two boys, explaining that she was really his aged 'grandmother', who had sloughed her skin and cast it over the cliffs near Trewon, a village on the south-east

coast of Boieng. If the boy had only heeded her warning, she, in company with all men, would have had the gift of eternal youth, but since he had disregarded her instructions, she and the rest of humanity were destined to suffer old age and death.

"The woman then returned to the cliffs near Trewon, and retrieved her old skin, which had caught on a tree growing beneath the cliff. She

tottered back to her house, and again upbraided the bigger boy for his conduct towards her."

#### References.

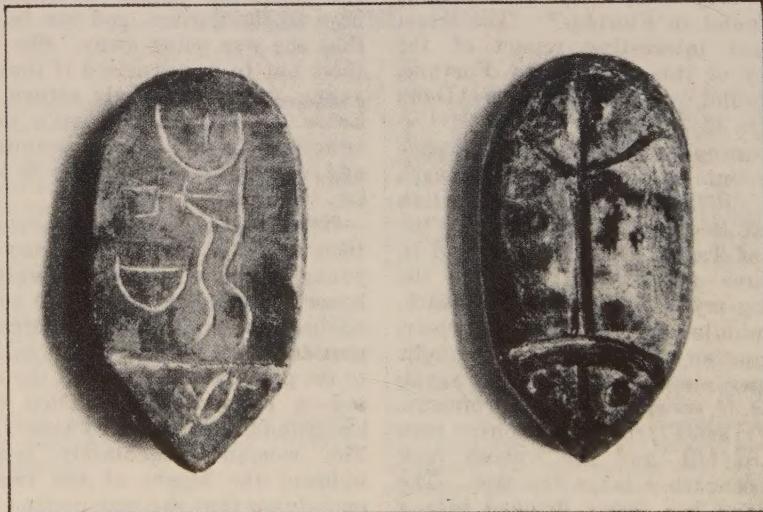
- (<sup>1</sup>) R. H. Codrington: "The Melanesians", pp. 260, 265.
- (<sup>2</sup>) W. G. Ivens: "Melanesians of the S.E. Solomon Islands", p. 15.
- (<sup>3</sup>) W. J. Perry: "The Children of the Sun", p. 189.
- (<sup>4</sup>) Reo Fortune: "Sorcerers of Dobu", p. 186.

## Khepera

(By ELIZABETH KENNEDY)

THE ancient Egyptian god Khepera is usually represented in human form with a scarabaeus or beetle upon his head. He was looked upon as the creator of the universe, of the other gods, and of human beings on the earth. The idea of the creation was taken from the little creature, the scarabaeus, which, having laid its eggs in the sand,

rolls them in a little ball of manure. This done, it rolls the ball across the sand with its hind legs to a hole which it has made previously for the purpose. Here the eggs are hatched by the heat of the sun. This action of the beetle seemed to the ancient Egyptians to be like the movement of the sun across the heavens, and so Khepera (the rising luminary) was symbolized by it.



**Egyptian Scarab in the Writer's Collection.**  
Left, obverse side; right, reverse side.

(Photo by C. Clutton.)

The worship of the beetle in Egypt is very ancient, and on no account was one allowed to be killed, for fear of offending the god it represented. Afterwards the influence of priesthoods of later worship caused it to be fused with other cults.

Khepera was of importance in Egypt, for, besides being the creator, he was looked upon as a representative of the resurrection, firstly because of his being symbolized by the ball in which were enclosed the scarabaeus eggs, and secondly because the sun, when it rises, seems to emerge from death and darkness into life and light with the utmost regularity, morning after morning to eternity. Hence the saying of Ra: "I am Khepera in the morning, Ra at noon", and so forth.

Ornaments were fashioned out of various materials into the form of the scarabaeus, and were worn to signify the eternal life beyond death of the Ka, or second self. In my collection are scarabs made of chalcedony and sand-

stone; the latter is large, weighing 1 pound 5 ounces. Scarabs found on Egyptian mummies represent this hope in the resurrection, and have been found in tombs as far back as the Fourth Dynasty. There is a papyrus (*circa* 312 B.C.) preserved in the British Museum, which contains a series of chapters of a magical nature, the aim of which is to destroy Apépi, the fiend of darkness. Here are found two accounts of the story of the creation, telling the means by which the sun came into being. One account is that the god Ra took upon himself the form of Khepera (the creator god). He (Ra) says that he created new things out of those which he had already made, and that they went out from his mouth. "Heaven and earth did not exist . . ." He also created a third eye (the sun), and he created the people of the earth by weeping. There is another creation myth which says that it was Osiris who made the earth, but by almost the same methods.

## Science Congress Papers

THE Australian and New Zealand Association for the Advancement of Science held its twenty-second meeting in Melbourne on January 16 to 23, 1935, and the Anthropological Society of New South Wales was represented by Professor A. P. Elkin, M.A., Ph.D., President; Mr. R. H. Goddard, Hon. Treasurer; Mr. F. D. McCarthy, Hon. Secretary; Miss O. Pink; Dr. H. S. H. Wardlaw; Dr. C. E. Anderson; Mr. F. L. S. Bell, Mrs. Tennant-Kelly, C. C. Towle, and S. R. Mitchell. Papers on anthropology covered a wide field of research and deduction. In the Physiology Section, two papers, one by Professor H. Whitridge Davies, M.B., B.S., and the other by Dr. H. S. Halcro Wardlaw, discussed a subject of great interest to anthropologists. Whilst that of Mr. C. A. Sussmilch, F.G.S., A.M.I.E.

(Aust.), in the Geology Section, carries us back to the preparation of the land for the coming of man.

*Some papers and extracts from the proceedings of the twenty-second meeting of the Australian and New Zealand Association for the Advancement of Science.*

### ANTHROPOLOGY IN AUSTRALIA, PAST AND PRESENT.

(By PROFESSOR A. P. ELKIN, M.A., Ph.D.)

*Historical Résumé.*—The study of anthropology in Australia has been, for the most part, until comparatively recently, the work of amateurs, that is, of explorers, missionaries, Government officials and others, who were not trained anthropologists. They did, however, make definite, and sometimes important, contributions to our knowledge of the Aborigines.

*Organized Research.*—Until 1926, the conduct of anthropological research was only spasmodic. In that year, however, the Department of Anthropology was founded in the University of Sydney, not only for the training of cadets for the New Guinea administrative service, providing refresher courses for officers from that service and from Papua, and giving instruction to university students, but also for the training of research workers and for the direction of research.

*Results of Research.*—(1) Type cultures have been studied in New Guinea and Melanesia, being selected from the mainland of New Guinea, adjacent islands like Manam, Vogevo, the Admiralty group, New Ireland, Tabar, Tanga and New Britain, and from Guadalcanal, Malaita, Ongtong-Java, Tikopia, and Buin in Melanesia. Some of the workers made special studies of culture contact and educational problems.

(2) In Australia, an attempt has been made to make a survey of the remaining tribes and their social organization, where possible to make intensive studies of picked tribes, and also to study special problems, such as the relation of local organization to sub-sections and totemism in the Northern Territory and Eastern Kimberley. A plan of work for the next three years has been drawn up, which will fill in many gaps, and deepen our knowledge of the fundamental principles of aboriginal sociology.

The work during the past eight years has included research into (1) physical anthropology; this has been carried out mainly by scientists from Adelaide and Sydney universities, (2) linguistics, and (3) social anthropology.

The results of research, whether the latter be mainly theoretical in nature, or specifically concerned with changing cultures and the problems of cultural contact, are of practical value to missionaries and officials. Moreover, anthropologists did not shrink from proclaiming that the natives are human and social personalities and should be treated as such.

We look forward to the inauguration and development of a civil service for work amongst the Australian Aborigines, such as exists in Papua and New Guinea. Thus would the value of social anthropology be proved not only for science, but also for the Aborigines.

## CULTURAL STATUS OF THE AUSTRALIAN ABORIGINE.

(By NORMAN B. TINDALE, B.Sc.)

THIS paper summarized some recent advances in the subdivision of the Australian stone cultures and discussed their

relationship with European palaeolithic cultures. Much of the discussion is based on records of excavations and researches made in South Australia.

Subdivisions based on excavations at Devon Downs in South Australia, which show four distinct alterations of culture in that area, have now been applied to several discoveries in other parts, and indicate the validity of the results for much of South Australia.

The importance is stressed of the historical viewpoint in studying Australian stone cultures, and a discussion on the distribution of stone axes emphasized almost insuperable difficulty encountered when attempts are made to apply the view that culture differences in Australia are controlled principally by the availability and quality of raw materials.

### Discussion:

It was pointed out that the absence of timber was a barrier to the advance from east to west. The traversing of the axe was thus delayed. Camp sites open to the wind would most certainly cause mixed artifacts.

Mr. Tindale explained the camp sites in Europe. In studying surface sites, one could not be certain. In the cave at Devon Downs, however, definite layers were found which showed a sequence of cultural changes.

The President (Dr. Elkin) thanked Mr. Tindale, saying that it was only by such research that we will be able to ascertain the antiquity of man.

## MATERIAL CULTURE OF EASTERN AUSTRALIA.

(By FREDERICK D. McCARTHY.)

THIS study of the "Material Culture of the Aborigines of Eastern Australia," deals mainly with some of the elements entering into its composition. A comparison made with the south-western portion of Western Australia shows that certain characteristic Australian traits are lacking, including bark canoes, netting techniques, reed spears, fish nets, fish hooks, ground-edge axe technique, platform burial, knobbed and bladed clubs. This area, in addition, was less likely to be influenced by outside inoculations in its material culture than Eastern Australia. A comparison made between Victoria and Queensland directs attention to the presence of a number of introduced traits in Queensland which are lacking in Victoria. Then again shields and boomerangs are not used as weapons in Arnhem Land, Northeast Kimberleys, and Cape York.

The material culture of Eastern Australia does not allow of a simple division into

culture areas, on account of its comparative uniformity. It is possible, however, to define a number of areas of local variation, as follows:

1. South-east Australia, including New South Wales and Victoria, defined by slender, bow-shaped, hardwood shields, spear-throwers with peg cut out of solid, single piece bark canoes and containers, variations of club types (bladed and knobbed), cylindro-conical stones, carved trees, and elements of incised ornamentation on weapons and carved trees.

2. Queensland (excepting north-east and western Queensland, and Cape York), defined by broad softwood Gulmari shields, lath spear-throwers with peg on edge, sewn multiple-piece bark canoes, wooden trough containers, detachable barbs on spears, and highly incised fighting boomerangs.

There were a number of traits common to both the above-mentioned areas.

Trade was an important factor to be considered in the cause of variation. Motives actuating the desire to trade amongst the Aborigines may be outlined as follows: (1) It was a means of securing desired objects or raw materials which were not or could not be made. (2) It was a means of disposing of surplus objects made, and of raw materials. (3) Desire to retain friendships and to maintain intercourse with a trading group. (4) Necessity of maintaining kinship relationships due to intermarriage between persons of different groups or tribes.

The types of trade in Eastern Australia were as follows:

1. Direct trade carried on between contiguous tribes to secure desired objects and things not produced by, nor occurring in, the territory of one of these tribes.

2. Direct trade carried on between contiguous tribes to secure desired objects or things produced by, or occurring in, the territory of one of these tribes.

3. Direct barter carried on at assemblies of tribes for ceremonies, feasts, or to settle hostility between groups.

4. Trade from a place of origin of a desired raw material, or weapon, utensil, implement, ornament, *et cetera*.

5. Trade carried on by means of a particular member, or members, of a tribe, who undertake journeys along established trade routes.

#### Discussion:

Miss McConnel said that the line across to Princess Charlotte Bay, where the shield was used, was definitely marked. North of this the boomerang was not known. At Torres Straits there are definite lines of earlier relationship with the people of Batavia River—drums, bows and arrows, bark shelters, and conche shells.

Mr. Tindale said he had examined many natives at the Archer River, and found there a percentage with Papuan features and hair fuzzy.

Sir H. Murray mentioned definite Australoid features in the Fly River native. There was evidence of articles having been traded from Princess Charlotte Bay to the Lake Eyre region.

Dr. Fry said that there were definite trade routes down to the Lake Eyre region. Spear heads were met with thirty miles from Darwin, which had been trade for white ochre and sandstone blocks.

The President asked whether the shells in use for initiation ceremonies were the local unio shells.

Mr. Tindale replied that if any difficulty occurred, it appeared that it would be surmounted by the use of local material. The pearl shell trade came south to Lake Eyre. There was a legend which said that all conche shells came from Lake Eyre. But there were other legends which reversed this idea. He was of opinion that there was a general transmission in trade.

## STONE IMPLEMENTS OF THE TASMANIANS.

(By A. L. MESTON, M.A.)

THE general opinion of the stone implements of the Tasmanians is that they are closely related to the oldest and rudest paleolithic implements; that, when the Tasmanians needed a tool they simply picked up a suitable flat stone, knocked off chips from one side, partly or all round the edge and used it without more ado. Such an opinion is quite erroneous. Although the Tasmanians neither ground nor hafted their implements, they displayed no mean skill in their manufacture. Their hand-axes do not as a general rule show the fine, delicate work of their smaller implements. The latter may be divided into ten distinct types, many of which show full specialization.

Their best implements, and we must judge their lithic culture from the best and not from the worst, show a delicate workmanship. Such workmanship cannot be produced by merely chipping with a hammer stone, but is the result of a more skilfully controlled method. It seems probable that bone rods have been used to finish off the better stone implements. The material used in their manufacture is mainly quartzite, some of it being of a texture and fracture very little, if at all, inferior to flint.

The discoidal stones having a worked peripheral edge and flat upper and lower

surfaces, form an interesting and puzzling series. Their shape and size preclude their use as pounders, and from this and the care taken in their manufacture, it seems probable that they had some ceremonial significance.

## PETROGLYPHS AND PICTOGRAPHS IN SOUTH AUSTRALIA.

(By C. P. MOUNTFORD.)

PAINTED and engraved rocks of South Australia, these forms of aboriginal art have been known in South Australia for almost a century. Major O'Halloran, in 1841, mentioned having seen native carvings while on an expedition against the River Murray Aborigines. Since that time further discoveries have been made, until there are now sixty localities, extending from the River Murray in the south to Marree in the north, where examples of aboriginal art may be seen. An isolated group of cave paintings has recently been found as far west as the head of the Great Australian Bight.

Evidently many of the rock engravings are of great age. Some of the banks of the River Murray had been made so long ago, that they were buried under thirteen feet of ash and Aboriginal camp debris. Another remarkable example, which is a representation of a crocodile's head, is to be seen at Panaramittee. This carving is so true to life as to indicate that the native knew the reptile intimately. As the crocodile has not lived in South Australia for many thousands of years, it is evident that this carving is of great age.

In some of the deep gorges of the Northern Flinders, large stones, which were carved while in position on the cliff face, have been split apart by earth movement. At present one portion of the design can still be seen in its original position, while the remainder is lying in the valley below.

The cliffs of the River Murray had been carved in eight different places, usually in low rock shelters. In the Mount Lofty Ranges, however, only cave paintings are known, there being five different groups, one as near to the city as Gawler. Rock engravings are confined to the northern portion of the State, not being met with nearer than the Burra. They can be seen in about fifty places in this area. At Mallett, Panaramittee Station, and in many of the gorges of the Northern Flinders, the natives have covered the suitable rock faces with strange symbolic designs and representations of animals and reptiles. These were

laboriously produced by means of a hammer stone and a pointed piece of flint. The infinite patience required for such a task is hard to imagine.

On the banks of the Rocky River there is a curiously shaped boulder which has been carved with what is called by European scientists the cup and ring design. This symbol is found in the graves of prehistoric man in Europe, and carved in many parts of the world. It is of interest to South Australians to know that the Rocky River series is the only known example in Australia.

Searching for specimens of carvings and drawings, I have noticed that sculptured rocks are always close to some form of water supply, while the only remaining examples of painting, they being the more easily destroyed by weather, are found in caves.

A large number of Aboriginal crayon drawings, the ceremonial meanings of which are known, have been collected by the various anthropological expeditions into Central Australia. When discussing the symbolic meaning of the designs made by the South Australian natives, the Central Australian drawings form the basis of comparison.

An analysis of these primitive pictures discloses the remarkable fact that a large number of them are similar to those made by prehistoric man on the cave walls of Europe, in the canyons of the Colorado, and the Sahara Desert. This gives rise to the question as to whether the natives of South Australia, and those who used similar figures in other parts of the world, migrated from a common source, or whether all peoples in the same stage of evolution draw similar pictures.

These remains of a past people are a trust upon the State. Immediate action should be taken to preserve them for the benefit of future generations.

### Discussion:

Mr. Tindale said that we are steadily obtaining records and comparing the drawings with those of the present inland tribes. If the crocodile design is studied it will be found to be relatively recent, and cannot be classed in the pleistocene age.

Miss McConnel pointed out that the crocodile design was found on the high plateaus of North Queensland, and that there was a legend that it had got there by itself, and that it was definitely totemic.

It was also pointed out that some one had possibly brought the crocodile design from the north. The speaker had often found crocodile drawings on bark. Other animals were also depicted on bark, slate and soft stone, easily marked, which were carried for a while and then discarded.

Dr. Fry found, in Melville Island, that the method of tallying was by making marks on sticks.

Mr. Mountford replied that many pictures may have been drawn for the sake of entertainment. There was no doubt that they were also drawn and used in connection with their ceremonies.

## TJURUNA<sup>1</sup> OWNERSHIP.

(By T. G. H. STREHLOW, B.A.)

### Sidelights on Social Behaviour Amongst the Natives of Central Australia—Their Moral and Ethical Codes.

TJURUNA is a native term applied by the men of the Aranda tribe to all sacred objects, traditions, and ceremonies possessed by them. The *tjuruna* are owned (a) by private individuals, (b) by totemic clans.

(a) Private ownership of the *tjuruna* is determined by the locality of the "conception-site." Special methods are employed to determine the "conception-site." Women, though theoretically owners of *tjuruna*, have them guarded and tended by male relatives.

The initiation period, and in particular the *inkura* festival, serves to introduce the novice into the secret religious life of his clan. After a further probation period, the fully-initiated young man is shown the sacred objects pertaining to his own totem. He is gradually introduced into the ceremonies and traditions centring around his own totem; the sacred *tjuruna* of his own totem pass into his personal possession. The nature of the property rights which he exercises over them is briefly stated.

(b) All private owners belong to various large local totemic clans. According to the constitution of the Northern Aranda kangaroo-clan of Krantji, the totemic clan preserves the sacred objects, ceremonies, and traditions of a given area during the intervals which elapse between the death of each private owner and the birth of a new inheritor. Two or more totemic clans may be joined together by links of common traditions.

The old men as leaders of these totemic clans have certain powers.

The purpose of the laws determining the ownership of the sacred *tjuruna* possessed by any Aranda group is to ensure purity and accuracy of transmission in handing down the sacred traditions from one generation to the next.

<sup>1</sup> That is, Churinga.

### Discussion:

Dr. H. K. Fry, during the discussion on the paper, said that this was the first record of a person who spoke the language of the tribe and had actual experience of their modes of life and ceremonies. He did not know of any one who had done so much for anthropology.

## LAND OWNERSHIP AMONG THE ABORIGINES.

(By MISS OLIVE PINK.)

TOTEMS among the Arunta (Aranda) in Central Australia appear to be symbols of families, and were used by the landowners of the northern division of the Arunta tribe. The totems were always designed in the form of some animal or plant predominating on the owner's estate, and were comparable to heraldic animals in coats of arms of our own races. Each group of clansmen claimed to descend from a common ancestor, not through reincarnation, but through direct patrilineal descent. Myths seemed to have historical bases woven round the ancestral heroes. The land-owners of the northern division were the members of a number of ancestral and totemic clans, occupying rather small and separated areas. There were areas of "no man's land," similar to Crown land, between these clan estates.

### Discussion:

The President commended the work of Miss Pink, and pointed out the further work that was to be done in Central Australia.

## LEGENDS AND RITUAL.

(By MISS URSULA MCCONNEL, M.A.)

LEGENDS, ritual and drama relating to the bowfish, bullroarer and other totems in Cape York Peninsula.

In the ritual of the bowfish, the bowfish "god" emerges from a bloodwood tree covered with red mud. Spears are attached to him, representing the spearing of the fish, so that food might be plentiful. This ritual also sanctifies the act of creation.

### Discussion:

Dr. Elkin pointed out that legends and myths were not idle curiosities.

Mr. Strehlow said the Aranda tribes in Central Australia had rituals and legends similar to those of the north.

## ABORIGINAL MENTALITY.

(By DR. H. K. FRY.)

A CHARACTER emotionally unstable is one factor precluding the Australian

Aborigine from following any of the higher trains of thought common to the civilized white races. From that it follows that the Aborigine's interests will be almost entirely engaged by any circumstances which might arise, or, on the other hand, he will be entirely indifferent. This is illustrated by results obtained in testing his keenness of vision, hearing and sense of smell, and again in the results obtained by his reactions to intelligence tests. The general conclusion is that the Aborigine's sense faculties are keener than those of the white man, but that unless he is very interested, tests fail to show keener perception.

The relative incapacity of the Aborigines to carry out abstract reasoning is generally acknowledged. The absence from their language of words for abstract conceptions is quoted as proof of this. When testing a native in sensory discrimination, it is easy to induce him to make the observation that one mark is big, another small, that one box is heavy and another light. But it is extremely difficult to make him indicate which is the bigger of the two marks, or the heavier of the two boxes. The native apparently has difficulty in formulating an idea of qualities of length, size and weight from the particular objective experience.

Results of experiments clearly point to the lack of an ability to formulate propositions of a generalized nature. A native, who can be incited only by dint of the greatest efforts in explanation and demonstration to mark off a portion of a line equal to another, will hew a remarkably symmetrical dish or shield from a log of wood. The difficulty or impossibility of making a native comprehend the idea of arranging spotted cards in numerical sequences, and of sorting pictures of hands into right and left-handed examples respectively, is a further instance of the same mental trait.

Thinking in images is a mental trait which is the natural result of Aboriginal character. Strong emotion is associated with vivid mental imagery and defective logic. When native women at Mount Liebig were questioned regarding the conception of their children, they related stories in which waking visions were similar to their dreams, and both those forms of experience merged into those of normal waking life. The apparent absurdity of the native medicine men who practise frank imposture in their technique as doctors and sorcerors, yet do not realize that they are impostors is another instance of a mental trait for which there are amazing parallels, even among educated people of the civilization of the twentieth century, who practise upon the credulity of others.

The tragedy for the Aborigine is that our society has no uniform standard of belief or social sanction. The people of our race in whom the Aborigine recognizes authority are the police, the station owners, and the missionaries. These people have no common system of beliefs, nor are they in agreement in their exposition of social standards. The influence of all these white authorities is to subvert the authority of the old men in the native tribes. The elders of the tribes only pass on their tribal lore to the younger men whom they consider worthy. If the young men do not adhere to the old native system, the native social structure disintegrates.

Penetration of the few surviving Aboriginal tribes by representatives of our civilization inevitably spells death for these people. Some contact must be held with our civilization, but if we could restrain our enthusiasm for gold, land, and theological and scholaristic education, there is a faint chance that the few surviving tribes might live on, and gradually find an adaptation in relation to our civilization. In such contact as is necessary, the all important requisite is that the authority of the old man shall be maintained.

### TASMANIAN SKULLS IN COLLECTIONS IN THE COMMONWEALTH.

(By DR. J. WUNDERLEY.)

THE Tasmanian became extinct approximately seventy-three years after the beginning of white settlement in 1803. In 1934 the cranial remains in collections in Australia claimed to be of Tasmanian origin numbered about 105.

From examinations made it appears that almost 20% of the skulls are not those of full-blooded Tasmanian natives. There is historical evidence of the admixture of black and white blood after the beginning of settlement and of the transportation of natives to and from the mainland.

The most important examination of the specimens in Australia made before 1930, was conducted by Harper and Clarke in 1897, Beny and Robertson in 1909, and Wood Jones and Campbell in 1924. The comparison of the recordings resulting from these examinations reveals extraordinary differences and some inconsistencies.

The results of some of the examinations, particularly that of Beny and Robertson, have received wide reference in anthropological publications throughout the world,

and important conclusions have been drawn by many who have relied on the data provided. For this reason we review the investigations of the past, and contribute additional data and provide a criterion for similar work on the Australian, and a basis for an intensive craniological comparison.

The origin of the Tasmanians is still an unsolved mystery, the solution of which cannot be expected through the investigation of the skulls, unless the unauthentic specimens are excluded. The skulls do not bear out the oft-repeated statement that the Tasmanian was a very wild savage, possessing enormous jaws and teeth. They indicated, on the other hand, that he was not very vigorous for a primitive man, and did not possess jaws or teeth as large as those of the Australian Aborigine.

## PRESENT DAY PROBLEMS.

Joint discussion between sections in anthropology, medical science and education on present day problems of culture contact between primitive and civilized races.

## SKULLS IN THE WEST AUSTRALIAN MUSEUM.

(By G. BOURNE and K. MULCAHY.)

A CRANIOMETRICAL examination of the Australian Aboriginal skulls in the West Australian Museum.

This paper constitutes the only series of measurements of any number of West Australian skulls. The only previous records are those of odd skulls which have found their way into eastern States museums.

The number of skulls at present in the Western Australian Museum are thirty, and these have all been subjected to a standard craniometrical examination, and the means of the various indices computed.

In all cases the cranial capacity of the skull was obtained by the standard mustard seed method.

In addition to the various measurements any non-metrical points of interest were recorded such as the state of the vault, the supra-orbital ridges, teeth, sutures, *et cetera*.

In computing the averages, the measurements of both old and young skulls were used, since the majority were adult, only one or two, at the most, appearing immature. No attempt was made to sex the skulls.

*Cephalic Index.*—The cephalic indices ranged from 63.7, the lowest recorded, to

76.9, the highest, a mesaticephalic skull. All the other skulls were thus long headed or dolichocephalic, the average being 70.16, 4.84 units under the empirical maximum for dolichocephalic skulls. There were thus twenty-nine of the thirty skulls dolichocephalic, one mesaticephalic, and none short headed or brachycephalic.

*Cephalic Height Index.*—The skulls varied rather more in height index. There were two skulls over 75, the hypsicephalic type of skull. There were eight between 70 and 75, orthocephalic skulls, and the majority (nineteen) were chamecephalic, with the height index below seventy. The average was 71.13, just within the orthocephalic class.

*Facial Index.*—The faces were not typically short or long. There were twelve chameprosopic skulls (index under fifty). There were two intermediates (index fifty) and sixteen leptoproscopic (index over fifty). The average facial index was 50.34—just leptoproscopic.

*Gnathic Index.*—Only ten of the skulls were prognathous, the greater number (thirteen) being orthognathous. There were in addition, six micrognathous skulls. The average gnathic index was 101.09, which is within the orthognathic range.

*Orbital Index.*—By far the greater number of skulls possessed microsemic orbits (index under eighty-four), twenty-four in number being in this group, four were in the intermediate class (index eighty-four to eighty-nine), and only two were megaseme with an index over eighty-nine. The average was 78.8, being well within the microsemic class.

*Nasal Index.*—Twenty-two of the skulls were platyrhine (nasal index over fifty-three) a few (five) were intermediate or mesorrhine and three only of the thirty were leptorrhine. The average index for all the skulls was 53.58, which is platyrhine.

*Cranial Capacity.*—Nearly all the skulls showed a fairly high cranial capacity, the smallest registering 970 cubic centimetres. The largest was 1,460 cubic centimetres, and the average was 1,225 cubic centimetres. Microcephalic (under 1,350): twenty-three of the skulls were within this group, and three only lay between 1,350 and 1,450 cubic centimetres, the mesocephalics, and one was megacephalic—over 1,450 cubic centimetres. The average cranial capacity agrees to within four cubic centimetres with an estimated average of Morant's means of male and female skulls.

*Conclusion.*—The average cephalic index (70.16) indicated the typical dolichocephaly of the Australians, and the expected high percentage of platyrhines were found and the large percentage of skulls with low orbital indices was in agreement with other Australian skulls.

It appears that the skulls of the West Australian Aborigines agree very closely in their metrical characters with the skulls of other Australian Aborigines examined by various authors, that is—generally speaking—they are true to type.

## MYTHOLOGY AND TOTEMISM.

(By REV. J. R. B. LOVE, B.A.)

MYTHOLOGY, totemism and religion of the Worora tribe, Kimberley, North-west Australia.

Two striking phenomena throughout the country of the Worora were the presence of groups of arranged stones and various collections of pictures. The arranged stones, which were to be seen singly or in various groupings, served to mark either the exploits of mythical ancestors, human or animal, of the Worora, or they might mark a locality which was regarded as the spirit-centre or reproductive-essence-centre of some animal, bird, insect or plant.

One cannot be long among the Worora without realizing that a great proportion of the time of the men is spent in the practice of sacred ceremonies, which may be attended only by fully-initiated men of the tribe or visiting tribes, and in the singing of songs which may be sung only by men of full standing in the tribe. Some of the sacred songs may be sung only at a sacred ceremony in the hearing of "full" men, but it is common at night, after the evening meal, for the men to gather in groups and sing lustily some of the songs known as sacred ceremonial observances. A feature of these ceremonies is the customary display of the sacred objects of the tribe, such as the bull-roarer.

The totemic system is a continual reminder to the Worora man of his social relationships, vividly impressed by the rock pictures and tree carvings, as well as by the rotation of the duty of custodian of the sacred objects of the tribe. The duty of preserving the horde pictures by re-painting or executing original designs is secretly carried out by one or two men at long intervals. Through these pictures, the Worora seek to make contact with the supernatural and creative powers which they believe operates and controls the forces of organic and inorganic nature.

The belief in immortality finds expression in the idea of the *wuyguru*, from which comes the spirit of the child, and from which might come more children for ever. It is also seen in the final laying to rest of a man's bones in one of the picture caves of his horde, where his spirit will guard those pictures, thus ensuring the well-being of his successors.

## THE DESERT TRIBES: THEIR DESIRE TO REMAIN FREE.

(By G. AISTON.)

THE organization of the tribes prior to the advent of the white man is described as dependent upon the plan of safe keeping of the ancestral *Mooras*, of which there were three or four to each tribe.

The existence of confederations or so called nations is denied. The writer doubts if there was ever a Dieri tribe, and asserts that the so called Dieri language was a trading language, only used by the *Yauorka*, *Ngameni* or *Wonkonguru* when meeting at Kopperamanna.

Many instances of the extensive wanderings of the Aborigines are given with the suggestion that a family *Moora* might thus, in time, become the *Moora* of a new group that is developed into a tribal *Moora*.

The half castes, British, Chinese, Afghan, and even Arab, now dominate.

Most of them can read and write. They buy books written on Aboriginal customs and impress the others with their knowledge. The writer considers the half-caste can get on better without white or Government interference. This is written with first hand experience of a lifetime, and with the full confidence of the eastern Lake Eyre natives.

These people are not to be pitied, they enjoy life, and the children are happier in this area than they would be anywhere else. Confinement is irksome to any bush people, and these people have been free people all their lives. One half-caste woman (a very fine type) confided to the writer recently that she had no liking at all for the white woman's life, "too much work—too much tied up, too much house, all the time cleaning. Blackfellow got a little hut, when it gets dirty build another one—little bit work."

The great dread of all the surviving remnants of the tribes is that they will be confined on mission stations or Government compounds. The few who have been brought up on missions and leave, long to get back to the easy settled life, but on the other hand, those who do not know, dread the thought of being shut up in a mission. It was rumoured that a mission was to be started in this district, and in three months all the Aborigines had cleared out and gone over the border into Queensland.

## HISTORICAL ASPECTS OF RACE, AND CULTURE CONTACT.

(By N. D. HARPER, M.A.)

A REVIEW of the history of contact between white and coloured races, 1400-1930.

The problem of race contact is as old as history, but the modern phase developed with European colonization of the world in the post-Renaissance period. Bryce has pointed out that roughly four solutions may result: *extinction, absorption without influence, contact without fusion, or assimilation*. The particular course followed varies according to the nature of the peoples, the quality of their civilizations, and various climatic factors. The history of contact reveals roughly three main phases through which policy has gone.

The first phase, during which extinction seemed the solution, lasted approximately 300 years to the year 1800. Spanish colonization, despite an appalling initial native mortality, adopted very early a humane policy. A feudal status was accorded the natives, no race barriers were raised, intermarriage was common and assimilation was attempted. There was almost a Roman attempt to diffuse culture. This was an exception. England failed completely in handling Indian questions in America. No place could be found for natives, and they were forced off the land by English farmers. The problem presented itself as one of defence, and conflict was almost universal. No constructive policy was really followed until after 1763. France, because of her Latin imagination and sympathy with natives was more successful in Canada. But again native policy was subordinated to the requirements of defence and international politics. Everywhere a decline in native population seemed apparent.

The second period, covering roughly the nineteenth century, was dominated by the assimilation ideal. It was a humanitarian age, and by 1840 British policy was largely dictated by missionary influence. The goal was to be the preservation and Europeanization of the native. The application of the new principles was left to the man on the spot, and several experiments were made with varying success in the Empire. Raffles in Java, Macquarie in New South Wales, and the Protectorate experiment in Port Philip District; all illustrate the new policy. Grey in New Zealand and South Africa adopted the method of direct rule, later modifying it in the direction of indirect rule with amalgamation as the ultimate goal. In India Metcalfe, Elphinstone, Munro and Bentinck attempted the "stupendous task of reconstructing a decomposed society." There was some recognition of native customs, but the chief objective was Europeanization. In U.S.A. reservations were established. The Dutch in the Nederlands Indies were actuated by high principles, but colonial practice saw the introduction of the culture system by Van Den Bosch in 1830, so that Java became a colony of exploitation in the

worst sense. In the French colonies refoulement and extinction were replaced by assimilation which dominated the 1889 Colonial congress. But failure was seen in Indo-China, Algeria, the Congo and the Pacific.

The third phase began late in the nineteenth century with the failure of assimilation, and indirect rule or association was based on native development along its own lines, and became the dominant policy. Colonial unrest was general, and despite reservations and segregation, depopulation was causing general anxiety, particularly in the Pacific. The fundamental reorientation of policy implied in indirect rule was the work of British and French administrative officials and colonial theorists. Three French officials stand out: Gallieni in Madagascar, Doumer in Indo-China, and Lyautey in Morocco. They developed native councils and utilized the chiefs for a modified native autonomy. British officials were working in the same direction; McGregor and Murray in Papua, Lugard and Temple in Nigeria. The new methods were extended to Africa and the Pacific, and Dutch, German and Belgian colonies fell into line. By 1927 the Dutch in the Nederlands Indies had established a model constitution, giving a large measure of autonomy to the natives through a Volksraad largely elective.

This almost universal adoption of association took place in the post war period, as the result of colonial experience. A renewed interest in native affairs was apparent. The basic ideas of the new colonial sociology were incorporated in article twenty-two of the Covenant of the League. Exploitation has been replaced by trusteeship and the idea of tutelage with a view to securing the organic development of backward coloured communities. There are major native problems arising out of this contact all over the world still. It is necessary to pool experience and to recognize that there is no universal solution to the problem. There is urgent need for close study and the co-ordination of the work of the ethnologist, anthropologist, educationist, administrator and historian.

## EFFECTS OF EUROPEAN INFLUENCE IN PAPUA.

(By F. E. WILLIAMS, M.A.)

SOME effects of European influence on the natives of Papua.

In Papua, one constantly comes upon a scene of cultural struggle, where the old and new elements are contending for a mastery, which neither will gain completely. The new factors represent a different

stratum into which the native rises from time to time, floating somewhat uncomfortably there before he sinks again to his accustomed element. Some factors are mutually incompatible, but by no means all, and eventually one might expect that the old and new will resolve themselves into a fluid of even consistency from which the unwanted elements, whether old or new, will be eliminated like so much sediment.

The dullness of native life at the present time, the lack of *joie de vivre*, emotional repression or whatever one likes to call it, has been a favourite theme of practical anthropology for fifteen years. Perhaps equally obvious, though less hackneyed in discussion, is the feeling of perplexity or confusion that is evidently present in the minds of many natives. It is all too obvious, for example, that the native is often mystified about the purpose of Government actions.

The presence of that mental confusion is especially noticeable when considered in relation to education and evangelization. It is probably realized by the most optimistic missionary that conversion is a matter of degree, and that through the minds of even the advanced native Christian, there flowed more or less a strong undercurrent of primitive superstition. In the mind of the ordinary villager, whose contact with mission teaching is less intimate than those coming constantly in contact with whites, there might exist a strange medley of beliefs, Christian and heathen.

There are two means of attacking the problem of dullness, one by providing amusements and interests, and the other by refraining from undue interference with those interests in which the native takes his true delight. The problem of perplexity can be dealt with by a rational system of education in which instruction should bear some relation to things Papuan. Above all, the pace should not be forced. As to solving the problem of the feeling of inferiority, the native should be allowed to steer a course of his own, and to distinguish himself in his own fashion. He will willingly take a great deal from European culture, and Europeans should rest satisfied to let him keep a great deal of his own.

#### *Discussion:*

Mr. T. Dunbabin said that the problems of boredom and perplexity were not confined to primitive peoples. It was generally agreed that unless somebody came along with some solution, many people would die of sheer boredom. Economists had turned everything upside down in the last few years, and political and international relationships were in a state of perplexity. The perplexity of the natives was not nearly so perplex as that of the "natives" of Canberra.

Anthropologists should turn their attentions nearer to the peoples of Darlinghurst, Fitzroy, or Toorak, who, like the natives of Papua, were faced with the problems of boredom and perplexity.

## EDUCATION AND THE CULTURE CONTACT SITUATION.

(By W. C. GROVES, B.A., Dip. Ed.; F.R.A.I.)

THE plea is made for a new approach to the education of those natives whose lives have been influenced and culture modified by contact with European civilization. A new adjustment is required; the planned and purposive adaptation of primitive institutions and intelligent, directed modification of outlook and ideas to meet the new and changed conditions of life. The problem is to reconcile European and native interests and culture—that of the "Dual Mandate." In keeping with the administrative aim of differential development for natives—their development along lines suited to their own needs and background—the road must be away from Europeanization and towards nativization.

As far as education is concerned in the working out of this new adjustment, there is need for a nativized educational system that will fit the new cultural elements into the old, preserving the spirit and basis of organization of the societies, at the same time enriching native life by providing new sets of pursuits and interests. This is only possible through an alliance of anthropology and education. Since the natural background of native life, in the future as in the past, is the native village, education must focus upon and fit itself into the life and activities and interests of the village; its machinery become part of the new village organization. Such village education must be more than mere elementary schooling of the young.

The need is for a new type of village educational institution, to be worked out by the combined research of the anthropologist and the educationist; and to be tried out and demonstrated experimentally in selected backgrounds before the wholesale extension of the idea. One urgent need in native education, is for a selected, specialist trained *corps d'élite* of European officers, who will combine in their work the principles, and bring to it the outlook and faith of the anthropologist and the educationist. Such a corps of highly-trained specialist officers would be available to the various missionary organizations to advise or assist them in their secular educational work. It is along

these lines, the provision of a specialist consultative and guidance body, rather than by the provision of subsidies and grants, that the essential co-operation between Government and missions in the work of native education, should be arranged or organized.

The missions are doing, at present, the large part of the educational work without definite system of control or recognition, and would no doubt welcome some such helpful and non-critical approach by the Government. Such a co-operation, on this basis, would not only make for a better and more co-ordinated system of native education throughout such places as the territory of New Guinea, for instance, but would bring about a close understanding and mutual appreciation of problems and aims between the two parties, Government and missions, as far as native development and educational programme and projects are concerned.

## MEDICAL EDUCATION OF THE PAPUAN NATIVES.

(By DR. W. M. STRONG, M.A.)

At one time I had hoped, as the country prospered, it would have been possible to station a qualified medical man in each of the sixteen magisterial districts, but instead of prospering, Papua has become less prosperous, owing to the fall in the price of copra and rubber, its two main exports.

Toward the end of 1932, it was felt that, although valuable work was being done by native medical assistants at comparatively small expense, further improvements would be small unless they received some education in the sciences on which medicine and surgery are based, elementary physics, chemistry, general biology, physiology, and anatomy. The co-operation of the Commonwealth authorities, and the School of Public Health and Tropical Medicine at Sydney, was obtained, and in 1933 a number of natives went to Sydney for training. The training of these natives was so satisfactory that another group was sent for training. The natives who had gone for their training first are now performing useful work among their own people.

## DESERT THIRST.

(By PROFESSOR H. WHITRIDGE DAVIES.)

THERE can be no magic remedy, except water, for desert thirst; its consequences can for a time be evaded by the wise and efficient use of such water as is available.

Water deprivations can be evaded to a considerable extent by conserving as much as possible the body stores of water. This means avoidance of visible sweat-waste of water and salts. The Central Australian Aborigine avoids visible sweating. On a long journey in summer he travels by night and during the cooler parts of the day.

It is obvious that the Central Australian Aborigine is an ideal subject for study in this connection. Living in an environment where the maximum summer temperature constantly exceeds 100 degrees, and is often much higher, with his naked, black body capable of absorbing considerable quantities of radiant heat from the sun, and at times obliged to traverse long distances through waterless districts in search of food, he, if anybody, should exhibit adaptation to water shortage, if such adaptation does exist.

Limits of human tolerance for water deprivation are difficult to ascertain. A white man in Alice Springs claims to have been four days without water in the country north-east of Alice Springs during summer. It is impossible to collect any reliable Australian figures regarding the period of survival of men who subsequently perished of thirst.

There is a significant difference between black and white men regarding water deprivation. Under identical conditions, in proportion to his size, the black man evaporates rather more water than the white man. It is probable that the Aborigine can increase the stored water in his body. Before a long march he eats a lot and drinks large quantities of water. Much of this water is retained, and not immediately excreted as would be the case with an unacclimatized person.

## WHY ABORIGINES STAND HEAT.

A PAPER was read by Dr. H. S. Halcro Wardlaw on "The Part Played by Water in the Energy Metabolism of Australians." Dr. Wardlaw has been observing how Australians perspire.

He reported that under standard conditions of temperature and physical activity there was no essential difference between the rates at which water evaporated from the bodies of Aborigines and from those of white men in Australia, or from those of white men in other parts of the world. When the weather was hot, however, or during physical activity, Aborigines evaporated much more water from their bodies in the form of perspiration than did white men. Thus the Aborigine, in spite of a frequent shortage of water in his natural haunts, was less economical in his physiological use of

water. As a result, though, the Aborigine was better able to maintain a constant temperature within his body than was the white man, and he incurred less danger of heat stroke.

## WEST INDIES LESSON TO AUSTRALIA.

(By DR. G. GRANVILLE PRICE.)

AUSTRALIA is warned against the introduction to the sub-tropical regions of the Commonwealth of coloured workers of a low social and economic status. The history of white settlement in the West Indies is of peculiar interest to the people of Australia, in view of the empty north, and because of strong national support of a White Australia policy. Certain West Indian islands were occupied by substantial white populations in the seventeenth century, but today, with the exception of those inhabited by Southern Europeans, almost all are "black" islands.

It is clear that the Southern European can flourish in climates as hot as parts of North Australia. In Cuba and Puerto Rico the Spanish whites have absorbed the Indians, and at the present time they are absorbing the negro, so that the islands are becoming more and more white.

## CHANGES IN NEW GUINEA.

(By WILLIAM C. GROVES, B.A.,  
Dip. Ed.; F.R.A.I.)

ANTHROPOLOGY and the future of native administration in New Guinea.

My experience amongst natives in New Guinea, living in their villages and studying their everyday life as an anthropologist, has convinced me of the need for the approach to certain of the problems that exist—problems of adjustment to a changing life due to contact with European civilization—along anthropological lines. Village life today has lost its savour; the breakdown of old customs and weakening of old traditions and sanctions has given rise to many problems; so too has the recruiting of natives for work away from their villages. A serious aspect of the situation is the weakening of social cohesion and unity that in their bewilderment. And for this it is were such valuable features of the old life; that is expressed by the continuous differences that arise between the old of "fashion belong before" and the younger generation.

What the natives need, more than the magistrate, is help, guidance, understanding in their bewilderment. And for this it is

suggested that a number of young selected officers of the service, who show special aptitude for the work, be set apart as a force of Native Affairs Field Officers, after having had additional training in the principles of anthropology and their application to New Guinea conditions. While it is urgently necessary to continue the present system under which cadets in the service of the administration, after a year or so in New Guinea, spend a full academic year in anthropological study at the Sydney University, it is suggested that the special Native Affairs Field Officers might have the additional training necessary to equip them for the special work of native adjustment guides, directed by a specially trained, experienced, senior officer of native affairs in Rabaul, who is in close touch with the actual problems of administration. This special training necessary is not so much in academic anthropology as in conditions of native life and organization and problems of adjustment, for the understanding of which local experience amongst natives is necessary. The director of this special training and the supervisor of the special field officers might be a deputy director of native affairs—with special training, experience, and the right outlook for this delicate work.

It is therefore suggested that the Department of Native Affairs include two divisions: the magisterial, for court-work, tax collecting, penetrative patrol work, and all routine duties of native administration, while the other section should serve the special purpose outlined, its specialist field officers ultimately coming to be looked upon by the natives as their *kiapture* (real own officer), and thus gaining their confidence in the administration—a valuable and necessary thing for future native development.

These officers, besides investigating certain specific troubles and questions that involve certain sociological aspects—problems of land ownership, for example—might serve the more important purpose of effecting a close and understanding liaison between the Central Department of Native Affairs and actual native village administration. Thus the Government would be able to keep an effective finger on the pulse of changing native society.

## A MELANESIAN SECRET SOCIETY.

(By F. L. S. BELL.)

In spite of its apparently barbaric ritual, the Sokapana Society, a secret society of the Tonga Group, in the Bismarck Archipelago, is, with other such societies in New Guinea

and Melanesia, an example of a widespread social institution fundamental to the culture of the region. No real knowledge of the beliefs in magic mingled with religion which are held by Melanesian peoples could be attained without a careful study of these secret institutions.

When it is realized that to the primitive these secret societies provide a bridge between things temporal and things spiritual, that the rites performed there ensure the benevolence of the ancestral ghosts and the general welfare of the community, and that the authority wielded by the chief performers, not only as members of the tribe, has a supernatural foundation, then, and then only, shall we come to a complete understanding of the values underlying native thought and action.

### MAORI AND EUROPEAN.

(By DR. I. L. G. SUTHERLAND.)

ALTHOUGH the Maori race has survived its contact with Europeans, its survival is due largely to its own characteristics and to its own efforts rather than to any specially favoured mode of treatment.

The Maoris have already proved that they were strikingly adaptable before they had to face the task of adaptation to European civilization.

At first the Maoris eagerly received the useful white man and adopted his ways, but they were quick to see the threat to their national existence through organized settlement. Land sales were insisted upon, and war was the result. When the Maoris were finally defeated, wholesale confiscations occurred, and the tribes were in a mood of utter defeat. The extinction of the race was for a long time predicted, and their numbers fell as low as 40,000. At present the Maori population is 73,000, although probably only half of that number is of full blood, and the natural rate of increase is larger than that of the European population.

The Maoris will not be rapidly assimilated, as is often stated. Their present renewal of life is largely the result of their own efforts through the re-emergence of leadership in the form of the Young Maori party. One knows of no other instance of a native people, so largely dispossessed and destroyed, setting to work to regenerate and to adjust itself to new demands. Maoris cannot really be Europeans, and there is no good reason why they should try. There are two races in New Zealand, and there are likely to be two for some time to come. Good will toward the Maori is shown by the European majority, but there is need for more understanding.

### ICE AGE IN AUSTRALIA.

(By C. A. SUSSMILCH, F.G.S., A.M.I.E.)

At the beginning of the carboniferous period, an extensive arm of the ocean covered much of the coastal regions of Queensland and Northern New South Wales. This area extended from the Hunter River district in New South Wales northward about to Townsville in Queensland; westward it extended for an average distance of about 100 miles from the present shore line. Some distance to the east of the present shore line there existed a land area occupying a part of what was now known as the Tasman Sea, which had since disappeared beneath the ocean. This old land area was known to geologists as Tasmanitis. In this carboniferous sea there flourished a marine invertebrate fauna which included some reef-building corals. As these were found as far south as Kempsey—much farther south than the present range of reef-building corals—a climate somewhat warmer than that of today was indicated. In this sea was deposited a thick series of marine strata upon a slowly subsiding sea bottom. These strata were known as the Burindi series, and the period of time occupied by their deposition was known as the Burindi epoch.

At the close of the Burindi epoch, pronounced and rapid uplift of the land took place, which resulted in most of that part of New South Wales formerly covered by the Burindi Sea being converted into dry land, while the regions lying to the south and west were elevated into a series of great highlands. The uplift ushered in a new time epoch known as the Kuttung epoch. Rapidly flowing streams from this highland transported enormous quantities of pebbles on to the new land surface, building up in some places beds of conglomerate ranging up to 2,000 feet in thickness. Quickly following this, there developed one of the most pronounced epochs of volcanic activity in the geological history of Australia, and a chain of active volcanoes, 250 miles or more in length, was produced, from which there poured out extensive lava flows and showers of volcanic ash. These volcanic materials accumulated to thicknesses of 3,000 feet or more. A similar epoch of volcanicity developed simultaneously in Northern Queensland.

These geological changes culminated in a refrigeration of the climate which ushered in a Great Ice Age. Much of the southern part of Australia became submerged under great ice sheets, and as the ice moved northward it transported enormous quantities of

rock material (glacial till), which was deposited over extensive areas of the Kuttung land surface. At times, in temporary lakes along the ice front, thick layers of seasonably banded glacial clays (valves) accumulated. This ice age lasted for a long time, but eventually the climate became warmer, the glaciers retreated, and finally melted and disappeared. This was followed at the close of Kuttung time by subsidence of the land, which again allowed the sea

to cover much of the area formerly occupied by it during the Burindi epoch. In this sea further marine sedimentation took place, bringing us to the close of the carboniferous period.

[We are indebted to Mr. R. H. Goddard, one of the representatives of the Anthropological Society of New South Wales, for this report of the proceedings of the Anthropological Section of the Science Congress.]

## Religion of the Pueblo Indians

(Excerpt from the Presidential Address delivered by MR. KEITH KENNEDY before the Society on the occasion of the Annual Meeting, October 16, 1934)

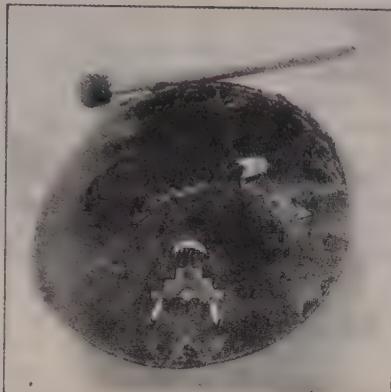
Most people are under the impression that the Indians of North America worship a paternal Great Spirit, and believe that they go to the happy hunting grounds when they die. This idea, which was probably diffused over the European world by Longfellow's "Hiawatha", is true of the eastern tribes and many of the plains people, but down in New Mexico, Arizona and California totally different beliefs are held. On several visits to these States, I made a point of studying the customs and arts of the Indians, and found, to my surprise, that in spite of the influence of the steadily encroaching white race, they still cling to their ancient religion.

The North American Indians can be divided according to their food and mode of life. These divisions are: the eastern group (now almost extinct) of maize growers and hunters, the northern caribou hunters, the prairie tribes (originally bison hunters), the salmon fishers of the north-west coast, the wild seed and berry eaters of California, and those of the Rio Grande and part of the Colorado River, where (apart from Mexico) North American Indian civilization reached its highest pitch.

The Indians of this latter area irrigate and cultivate the soil, and live in adobe villages called pueblos, for which reason they are called pueblo Indians. Their religion is a form of

that agricultural religious system which gradually circled the earth in Neolithic times, and extended into the Bronze Age, reaching its peak about the period of the Fifth Dynasty of Egypt. In most parts of the world this system became effete, and was supplanted by pastoral religions, introduced by the more virile outlanders, who, at different times, have broken in on sedentary communities. The pueblo Indians have, however, managed to retain their ancestral religion, with its cultivation, dances, songs and ceremonies, and although the nomadic Indians of the great plains have time and again forced their way in, the newcomers have always been absorbed, and have adopted the pueblo way of living. On account of this periodic influx of new blood, the pueblo Indians are not a racially pure people. There are four distinct racial stocks, each with its own dialect, its own pueblos, and its own interpretation of the original religion, which consequently differs slightly in each group of pueblos.

At the base of all pueblo religion is the belief in a universal life-giving principle called, in one dialect, *shiuana*. Away down in Peru it is known as *huaka*; but modern scientists have agreed amongst themselves to speak of it as *wokonda*—a term used by one of the plains tribes where it first attracted notice. This *wokonda* permeates every-



**Tambourin-shaped Drum Decorated with Rain Symbols. Tewa, New Mexico.**  
One-fifth actual size. (Photo from specimen in writer's collection.)

thing in nature—is found in rocks, trees, animals, man; in fact, the whole world is considered to be impregnated, in varying quantities, with the life-giving fluid.

The fundamental difference between the pueblo religion and that of other races is that most religions observe prayer as a supplication for the blessings of this world or the next; but the Indians look on prayer as a compelling force. They believe that by a strict observance of invocation and ritual they can cause the *wokonda* to enter their crops and herds, or the sky powers to send rain. I have seen every inhabitant of a pueblo dance from morning to night in order to attract the *wokonda* to their green corn and cause it to fill out and ripen. This *wokonda* can never die; it can only change its earthly body. If a man, animal, plant, or object dies, its *wokonda* goes on to a new form. A curious side of this belief has been discovered in graves excavated by archaeologists in New Mexico. Buried with the bodies were numerous articles of potteryware—jugs, bowls, dishes, etc.—each with a hole knocked in the bottom to “kill” it, so that its spirit would accompany the owner.

Simple as this theory of *wokonda* is, it becomes intricate and involved, for superimposed on it is a whole pantheon of gods, minor divinities and mythological beings, all, however, looked on as a manifestation of the life-giving spirit, but each requiring some kind of ceremony. There are two phases of all the greater ceremonials: the esoteric, held in underground kivas, in which only the initiated are allowed to take part; and the great public dances and sports, held usually on the plaza or open space in the centre of the pueblo. A kiva, of which there are usually two in each pueblo, is a lodge room, circular in shape, and sunk in the earth. It can be best likened to a huge well, surrounded by a high wall. Access is gained by steps, or sometimes a ladder, leading to the top, up which the worshippers climb, and then descend by an interior ladder to the bottom. Not all Indians are allowed down, and very few white people have seen the mysteries held in their depths.

The most apparent form of *wokonda* energy is naturally the sun, with its life-giving rays. Prayers are made to it at various times, but the most important ceremony is held at mid-winter, when it has reached its furthest point south, which, in northern latitudes, is towards the end of December. At this time all nature seems dead, so a special effort is made to attract the sun's attention to return and warm the cold earth back to life. Altars are erected in the kivas, and ancient rites are gone through in which, in the case of the Hopi pueblo Indians, the sacred sun shield is used, and whistles of eagle bone and crane bone are blown to remind the sun-god not to forget to come back. The whole ceremony takes ten days. On the last day, when the sun has definitely passed its winter solstice, and is on its return, a special ceremonial foot race takes place, and at noon a man appears, dressed to impersonate the sun god. One form of the

sun is thought to be that of a huge bird, so the man is draped in feathers, and wears a large feather mask. He blows a whistle of bone, and goes through various motions, each of which has a meaning reaching back into the dim past. The ceremony concludes with a dance of men and women, who line up, facing the sun, waving bunches of leaves, and shaking gourd rattles.

Other ceremonies, of which there is no space to tell, are held in honour of the trues or sky powers, the thunderbird, the great snake, the wild animal mother, and other divine things. In fact, the whole life of the pueblo Indian is bound up in a round of religious observances, which are practised to bring him in harmony with the spiritual and world forces about him.

## Proceedings of the Society

SEPTEMBER 18, 1934.

The President, Mr. Keith Kennedy, occupied the chair. The minutes of the previous meeting were read and confirmed.

Nominations for membership: Messrs. M. A. R. Wills (Sydney) and H. Murray (Louth, New South Wales).

Member elected: Mr. C. C. Towle, B.A. (Eastwood).

A vote of thanks was passed to Mr. J. D. Tipper for his courtesy and care in arranging an excursion of the Society to Muogamarrra Research Station.

A letter from the Department of the Interior regarding the reprieve of Aborigines recently sentenced to death in North Australia was read in reply to a resolution passed at the previous meeting.

In his lecture upon "Glimpses into the Daily Life of the Natives of New Britain", Mr. J. A. Todd, B.Sc., dealt particularly with the people of Moewehafen on the southwest coast. There are no large rivers on the island. Numerous small islands are scattered along its coast. The people are long headed (the heads of the children being bound with tapa cloth to accentuate this feature), with a semitic nose. The villages are not permanently occupied, the people moving from place to place, and from the mainland to the small islands within their territory. The men's clubhouse is built at one end of the village, and this section, where they keep their canoes and fishing nets, and where they gather to gossip, is reserved for their use. The men usually sleep in the clubhouse, the women and children sleeping in the huts. Unmarried girls often live with relatives in other villages. A notable feature of the social life of these people is the avoidance of brothers, who speak to each other only when amongst a group, and then on few occasions.

The girls adopt a skirt at about ten years of age, some time before the boys wear any clothing. The hair is ruddled and falls in coils. Boars' tusk ornaments are valued at

£10 sterling; belts of cuscus teeth are worn and accumulated by the leaders of the village as an indication of status and wealth. The natives are prone to sunburn; skin lesions and hookworm are prevalent diseases.

The women rise at 5.30 a.m., before the men, and prepare the breakfast. Usually the women and girls go to the gardens, which may be on an island, to attend to the growing crops of taro, and return late in the day with sufficient food for domestic purposes. The men clear off the vegetation and trees when a new garden is to be established. (It is interesting to note that larger trees are cut down with steel axes, now used, not with the old stone adzes.) The debris is piled up and burnt. A thick pointed stick is thrust into the soil and twisted round several times, and into the hole a taro sucker is placed. Magical spells to assure a good healthy crop are chanted, in public by an old man, over taro, areca, betel and ginger. Few foods are eaten in a raw state, everything being cooked on an open fire; the men cook sago and breadfruit only.

Fishing is mainly carried on with nets, some of considerable length, made by the old men. Wooden floats (red ochred as a charm) and shell sinkers are attached. The nets are set in an oval, being held by men in the water, and the fish are chased into them by beaters; only three or four are caught in a single cast. A fish is the property of the man who catches it, but he gives it to a relative. The women collect reef food in the day during the season of south-east trade winds, and night, with a torch, during the north-west season. The canoes are crude dug-outs, with platformed outriggers, and need constant repair. The paddle is made of a white wood which turns red after use in the salt water.

The houses are built with the ground as a floor, a thick thatching being placed upon a frame of saplings. A bed of saplings is

also made. A man assists his brother-in-law to build his house. The youths play a game like soccer with a football, tennis ball, or lemon. The boys hunt pigeons in the forest with blow-pipes which are seldom used by the men.

### ANNUAL MEETING, OCTOBER 16, 1934.

The President occupied the chair. The minutes of the previous meeting were read and confirmed.

Nominations for membership: Messrs. J. A. Todd, B.Sc. (Sydney), K. Macdonald, B.A. (Sydney), and D. S. Wylie (Sydney).

Members elected: Messrs. M. A. R. Wills and H. Murray.

Motion: "That a Life Membership of the Society be established, upon payment of the sum of ten pounds (£10)." Moved by Mr. F. D. McCarthy, seconded by Mr. F. Bender. Carried.

Annual Report: Moved by Mr. R. H. Goddard, seconded by Mr. R. Turner, that the Annual Report presented by the Hon. Secretary be received and adopted. Carried.

Balance Sheet: Moved by Dr. H. S. H. Wardlaw, seconded by Mr. C. Greenwell, that the Balance Sheet presented by the Hon. Treasurer be received and adopted. Carried.

Elect of Officers:

Patrons: His Excellency Sir Philip Game, His Excellency Sir Hubert Murray.

President: Professor A. P. Elkin.  
Past President: Keith Kennedy.

### NOVEMBER 20, 1934.

The President, Dr. A. P. Elkin, occupied the chair. An apology for the unavoidable absence of the Hon. Secretary was received.

Nomination for membership: Mr. S. R. Mitchell (Victoria).

Members elected: Messrs. J. A. Todd, B.Sc., K. Macdonald, B.A., and D. S. Wylie.

Notice of motion was given by Mr. T. H. Pincombe that Rule 17 of the by-laws of the Society be modified to read thus: "The annual subscription shall be ten shillings, excepting that University students may be admitted to membership at the discretion of the Council at a subscription of five shillings per annum, the said students being regarded as Student Members, and have no vote nor be eligible for membership on the Council."

Mrs. C. E. Tennant-Kelly was then called upon to deliver her lecture, "The Aborigines of Central Queensland". She stated that there are 17,000 natives on Government settlements in Queensland. Barambah, the settlement with which the lecturer dealt, is a property of 30,000 acres of indifferent land, with a poor water supply. There is a hospital, a jail, a school and dormitories;

The lecture was illustrated by an interesting series of lantern slides, and the lecture was followed by a discussion. A vote of thanks was passed by acclamation, and the meeting closed on the motion of the Chairman.

### ANNUAL MEETING, OCTOBER 16, 1934.

Vice-President: W. J. Enright, B.A.

Hon. Secretary: F. D. McCarthy.

Hon. Treasurer: R. H. Goddard.

Members of Council: Dr. C. Anderson, Dr. H. S. H. Wardlaw, Mr. F. L. S. Bell, B.A., Miss E. Bramell, B.A., Mrs. C. E. Tennant-Kelly.

A ballot was held for the election of the elective members of the Council, which resulted as above.

The retiring President, Mr. K. Kennedy, then called upon the incoming President, Professor A. P. Elkin, to occupy the chair. The new President expressed his appreciation of the work of the Society during 1934, and called upon the retiring President to deliver his Presidential Address, entitled "Amongst the Indians of Arizona and New Mexico".

The address (part of which is in this issue of MANKIND) was illustrated by a series of coloured lantern slides made from negatives taken by the lecturer. Mr. Kennedy also played several native airs on the Indian flageolet, which were greatly appreciated by those present.

The new President moved a vote of thanks, which was carried by acclamation.

### NOVEMBER 20, 1934.

although there are 40 neat little cottages, the natives prefer to live in their gunyahs, of which there are some two to three hundred. The people represent the remnants of 30 tribes, more especially from the Diamantina River region, but also from the north and south. The Mitchell River and Roma natives keep to themselves, and retain as much of their ritual life as is possible under the regulations. Mrs. Tennant-Kelly dealt briefly with the kinship and social organization prevailing in the area, and also the manner in which these aspects of their life had been broken down, only few of the rules being observed. Many of the present-day marriages were illegal according to the old kinship system, and this was resented by many of the older people. The initiation ceremonies, which were of the bora type, have been discontinued. Burial took place almost immediately after death, much wailing taking place, especially by close relatives of the deceased.

The children were taken from their homes at about nine years of age. No attempt is made on the reserve to provide tools for the men, sewing machines, etc., for the

women, or any other equipment; as the natives are practically destitute they cannot help themselves in this respect. The men sign on to work on stations for periods varying from one to three years, and their wages are paid into a trust fund, for they are not allowed to handle the money they earn. They become stockmen, police-trackers, and general station hands. The plight of the girls is a pitiable one; some of them are eager to work as cooks, housekeepers and maids, for which they received 2s. per week. The men are required to work two full days, or three half days per week, to earn their family's rations, comprising flour, sugar, rice, dried peas (twice a week); one

pound of meat is issued to each man on Saturdays, and half a pound to each woman. Tea is issued from a common boiler. There are about a dozen returned soldiers on the reserve, but they are not allowed to wear an R.S. badge, nor in one instance a D.C.M. Both the full-bloods and half-castes have an inferiority complex, despairing of the future; and nothing is being done by the Government to make their life more pleasant and useful.

The President passed a vote of thanks to the lecturer, following a discussion on the problem raised.

The meeting then closed on the motion of the Chairman.

## Letters to "Mankind" .

Editor, MANKIND,

Dear Sir,

I am directed by the subcommittee appointed by Council to draft a constitution for the proposed Anthropological Society of Australia, to forward to you the following report, to be printed in MANKIND for the information of members generally:

"When the suggestion that an Anthropological Society of Australia be formed by changing the name of the New South Wales Society was brought before our Society at the general meeting of April 17, 1934, a resolution was passed to the effect that the societies in South Australia and Victoria be asked whether they would be agreeable to amalgamate, or form a body to which the three State societies would be affiliated. A subcommittee of Council, consisting of the Executive Officers and Mr. F. L. S. Bell, was appointed to draft a constitution for submission to a conference of delegates from the three State societies arranged to discuss the matter; this conference is to be held during the Congress of the Australian and New Zealand Association for the Advancement of Science in Melbourne, January 16 to 23, 1935. The decision and recommendations of this conference will be brought before a general meeting of the members of each State society by its delegates for consideration.—(Signed) F. L. S. Bell, R. H. Goddard, F. D. McCarthy."

Yours faithfully,  
F. D. McCARTHY,  
Hon. Secretary.

December 11, 1934.

[I wish to draw the attention of members to the fact that the subcommittee mentioned

in the above communication was not appointed at the time of the general meeting of April 17, 1934, but much later—a week after the annual meeting of October 16, 1934, at a special Council meeting convened by the new Council. Members are advised to pay particular attention to this suggested amalgamation or affiliation.—KEITH KENNEDY.]

Editor, MANKIND,

Dear Sir,

I beg to report the finding of a hitherto unknown group of gin mundoes on a partly scrub covered rock adjacent to my home in this district (Dee Why, New South Wales). Two of the mundoes are very distinct, the remaining three being badly weathered. Mr. W. J. Walton, of the Anthropological Society, to whom I have shown the mundoes, suggests the probability of other and more extensive carvings in the vicinity. Later, when my health permits, I will remove the accumulation of sand, soil and vegetable matter from the rest of the rock surface and advise you of the result of my investigations.

In conclusion, may I draw your attention to a new Australian magazine, *Walkabout*, the first copy of which has just reached me. Devoted solely to the various phases and types of life in Australasia and Oceania, it should be of utmost interest to members of our Society. I have the honour to be, sir,

Yours faithfully,

PHILIP S. WHELAN.

"Camp Hill",  
Carew Street,  
Dee Why,  
November 14, 1934.





FIG. 1. *Magic over a new canoe to cleanse it from contamination by menstruating women. Note the decorated platform and the carvings along the side of the dug-out.*

(Photo, by courtesy A.N.R.C.)

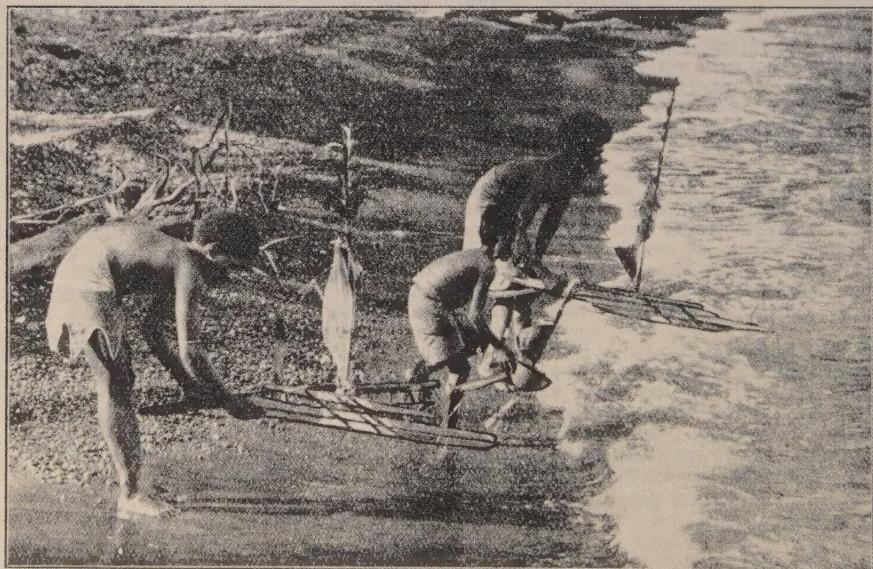


FIG. 2. *Youths launching toy canoes. The little boy in the middle has made his out of half a coconut.*

(Photo, by courtesy A.N.R.C.)